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FRIDAY, MAY 31, 1929

PRICE TWOPENCE

More About the Winnipeg Experiments.

By HORACE LEAF, F.R.G.S.

LITTLE has been published of Dr. T. Glen Hamilton's experiments in mediumship, owing to the impressive nature of his recent results. The photographing of materialisations is so attractive that other not less important phenomena are liable to be overlooked. Dr. Hamilton's telekinetic experiments with his first medium were sufficient to convince him of the reality of supernormal phenomena, when a mind of his type has been thus influenced the manifestations must have been striking.

Several years ago he confirmed many of Dr. W. J. Crawford's results to his utmost satisfaction by a series of experiments. By suspending a table from a spring balance in the air it was lightened and made heavier repeatedly by the addition of psychic force. As much as four pounds weight was frequently added in this way.

The entities responsible for this were able to produce raps without difficulty during these experiments, the sounds varying in intensity with the addition or reduction of the weight of the table. I gather that Dr. Hamilton rejected Crawford's famous cantilever theory for levitations and his rod theory for raps, as all his telekinetic phenomena were obtained without contact, as in the case of Crawford.

Dr. Hamilton showed me some excellent photographs of the levitation of tables without contact, observed under the strictest scientific test conditions. Sir Arthur Conan Doyle bears excellent testimony to the reality of these levitations when he informs us that during his visit to Dr. Hamilton in Winnipeg "a stool jumped at me, as a dog might have done!"

These and similar phenomena occurred through the mediumship of Elizabeth M., the first of the two excellent mediums with which the doctor has conducted his principal experiments. Many strange happenings, which to less scientific persons would be merely interesting but not deserving further research, quickened his interest to the point of determining him to continue his work until their real cause and significance could be explained. Although he might not succeed in this laudable undertaking absolutely, he may have done sufficient to win a foremost place among those who have sought to place mediumship upon a scientific foundation.

Some of his results have seldom been experienced by other experimenters. For example, in 1923, through the mediumship of Elizabeth M., he heard crackling sounds, similar to electrical discharges. Sir William Crookes, who experimented in 1870-4, describes identical phenomena. I cannot recall any other qualified researcher who has recorded similar phenomena, although they have doubtless occurred with other mediums.

Dr. Hamilton thinks that these sounds were in some way connected with the production of ectoplasm, as if the unseen operators were trying to extract this substance from the medium, without much success.

The reason for this has since been explained by the "mechanic" as "Walter," one of the presiding entities of the seance, calls himself. He has explained that Elizabeth M. cannot be used for the production of ectoplasm in sufficient quantities for advanced experiments without the assistance of some kind of psychic energy. Mary M., the remarkable materialising medium, whose manifestations are arousing chief interest to-day, supplies this energy with

the happiest results. Through this combination materialisations are being obtained with considerable frequency, and are being satisfactorily photographed.

Notwithstanding the lack of power on the part of Elizabeth, wax impressions were obtained as far back as 1924. This is interesting news, as there may be a tendency for some to think that since the materialised faces have only recently occurred, the experiments are too recent to enable Dr. Hamilton and his friends to be capable judges of their real nature. Few living psychical researchers can claim to have had as much experience as the doctor and several of the members of his test circle, of the forms of mediumship about which they are now becoming so confident. These wax impressions were of fingers and toes, indicating that the entities making them were of the human species.

This fact is of tremendous importance in rebutting those critics who, without anything more effective than religious prejudice, maintain that if spirits produce mediumistic phenomena they are not of the human order. There seems to be nothing in the testimony of qualified psychical researchers to support this notion. Even those who hesitate to accept the spirit hypothesis seek for the cause of supernormal phenomena in some aspect of the human mind; that is why they lay such stress upon the possibility of the subconsciousness as a possible explanation.

Dr. Hamilton, while not wishing to force any opinion upon others, does not hesitate to support the human mind theory, and has no objection to spirits.

That Mary M. is a necessary complement to Elizabeth M. for the production of ectoplasm in sufficient quantities to produce good materialisations, is interesting as showing something of the difficulties that the unseen operators face when endeavouring to use mediumship. Few critics of Spiritualism and psychical research appear to realise the technical peculiarities of mediumship, apart from its psychological aspects. The merest chance may bring together different types of people through whom good results may be obtained. Ostensibly Elizabeth M. had to wait several years before fate brought Mary M. to the same seance room. Had this not happened there would not have been the remarkable results that are now occurring. There is no known reliable method by which we can tell who will complement another to produce mediumistic results. At present we have to rely upon the casual advice of mediums, and these are by no means infallible.

During my early investigations I witnessed an example of the unreliability of mediums in judging the psychic possibilities of another. An acquaintance of mine had been repeatedly told by different sensitives that he had the makings of a first-class mental medium. On the strength of this he placed himself under a well-known public medium for psychic development. After sitting with this lady for a few weeks, she informed him that it would be useless to continue, as he had no mediumistic power whatsoever. Fortunately, the young man persevered in the face of this set-back, with the result that he won international fame as a psychic! There need be no doubt about the good faith of the mediums who had diagnosed his supernormal possibilities, least of all the one who lost his patronage rather than deceive him (as she thought).

The first physical manifestations witnessed by Dr. Hamilton through Elizabeth M. were obtained with invisible ectoplasm. This was Dr. Crawford's experience also with Miss Kathleen Goligher. Later he had the good fortune to see and photograph it, as Dr. Hamilton is now doing.

It must be very difficult to make this extraordinary

substance assume solid form. Dr. Crawford had to wait several years before it occurred at his seances, and Dr. Hamilton waited more than nine years. It first appeared to him on the 5th August, 1928. In Dr. Hamilton's seances the time factor is apparently important to ectoplasmic productions. It never appears at once, but after various mental mediumistic phenomena by Elizabeth. These phenomena, valuable in themselves, are probably devised partly to interest the company while the more important work of making ectoplasm goes on. The necessity for keeping the experimenters in a suitable psychological state is too well known to be overlooked. The visions and descriptions of Elizabeth are most suitable for this purpose, as the experimenters, being of a scientific turn of mind, are pleased to feel that serious and useful work is being done all through their sittings.

The whole of the effects are the result of team work, judging by the remarks of "Walter." He maintains that the whole company of mediums and sitters contribute definitely to the phenomena, a claim amply supported by the experiences of the sitters, especially one or two who have had profound psychological and physical reactions during the seances. It may be said that Elizabeth and Mary, the two mediums, supply strong strands of ectoplasm, while the rest of the company contribute threads.

The task of the invisible operators must be extremely intricate, as it involves the extraction of ectoplasm from a large group of people, as well as the inducement of suitable mental and emotional states.



This Spiritualism.

BY FREDERICK H. HAINES, F.C.I.P.

X.—"THE CHURCH MILITANT."

WHEN Canute, flattered by his followers, bade the tide stand still, he fully realised his impotency, and wisely retreated before the advancing waves swept him away. The Church of to-day is not so sane. The church has become arrogant, self-sufficient, proud yet impotent, where it was once powerful. But the tide of "This Spiritualism" has set towards it in a flood of power that will inevitably sweep down its aisles and submerge its very altar stones, despite present contempt. This Spiritualism is of God, and there is no bidding it stay its course. Its purpose is to purge and purify and make clean that which has become corrupt, man-contaminated. To anathematise it were to betray an alienation from spiritual reality which condemns the judge.

These are strong words from a Churchman. Yet they are not too strong in the light of my experiences as a Spiritualist and as a member of the Church of England. I have termed this article "The Church Militant," for it is of the Church "fighting" against spiritual progress which I would write. The temporal power of the Church is great, but its spiritual power is rapidly declining, if it has not already vanished. The Church resents the intrusion of the layman into its "inner ring," although he is permitted a harmless, powerless presence in Church Councils, where the main subject of controversy is the Freewill Offering and the Diocesan Fund. The Church would reject altogether the Spiritualist if he dare assert the spirit presence of his loved ones as guardian angels or guides in daily life. The Church realises that to permit such an assertion to remain unchallenged were to lose the ecclesiastical prerogative of playing the part of "sky-pilot" for the people. Hence, as a body, the Church not only will have nothing to do with "This Spiritualism," but actively fights it in secret and openly, although it sometimes masks its guns with a pretence of indifference.

The Church of Rome, as we all know, publicly denounces Spiritualism in any form other than through her ministry; and although I have no knowledge of the inspirational and healing powers of her priests, I imagine that there is as much relation between her conception of spirit presence and the truth as Spiritualists know it, as there is between a civil authority and the humility of Christ. The Church of

England may be less formal in its denunciation, and equally effective in inculcating among its flock, although or fear of spirit manifestation. Whatever the clergy think about the truth, they present the mask of content or indifference to this subject. Seldom does one hear from the pulpit anything that can be interpreted as an appreciation of the great truth of spirit return, although each Easter Day the opportunity for such confession of knowledge is almost beyond rejection. The Risen Lord is the great stand-by of an Easter service; but who among the surpliced teachers of the Word dare confess to the world brother or sister?

My first thought, when I realised how great an antipathy there was to the main facts of this Spiritualism among "Ministers of the Gospel," was that they were ignorant of the truth. Surely, I thought, the proponents of Spiritualism have not been brought home to them that it could not be possible that these men, whose business it is to preach immortality and the continuity of life beyond the grave, could do other than welcome "the glad tidings" which Spiritualism proclaims. They only wanted to know the truth. You see, I was very innocent myself, and my enthusiasm at the new revelation which had reached me. But I was quickly disillusioned. There were always valiant clergymen, such as the Rev. Vale Owen, whose confessions of faith have rung through every aisle in the Church, believers in Spiritualism, who were rejected, unwanted, not unfrocked. I realise now that not yet is the Church prepared to accept this wonderful spiritual reality. The Church is less the Church of Christ than it is a business proposition.

True, here and there, up and down the country, one can glean individual tendencies to drop an occasional thought about life after death, which indicates doubt, but knowledge. The Dean of this and the Vicar of that, the leaders of Modernism will speak of those who "after death are little different from their state before death." But the belief in spirit return there is, so far as I can gather, a strong disidence which betrays not a want of knowledge of the facts, so much as a fear of reformation of faith. We know that there are alarming consequences possible from a full acceptance of these facts of Spiritualism. There is a danger of misrepresentation. But there is also that greater danger of "a new religion" founded on present-day revelation, a new religion which would clarify the old and reformed "Reformed." Consequently, the main body of the church are spirit-shy. They prefer to deal with the myths and legends of ancient days, and ignore the mysterious reality of this living presence.

Let me tell you of my effort to help the Church. As a Churchman I was bold to approach a minister of the church as soon as I made my first contact with "the other side" beyond the grave. Spiritualism! the pious horror which the Devil invoked in the good man's breast is still vivid in my memory. But I had something to tell him which was different from the phenomena of the seance: I had made a religious contact which exuded Christianity in its true idealistic form. Could he condemn that? This revelation was either of God or of the Devil. I asked him to say which. Of course he found it impossible to make such a serious decision. Frankly, despite his university education and his many years' ministry, he was puzzled, beaten, and yet unable to accept this which I placed before him. He wobbled half an hour, but he stuck to the rut of "impossibility." Had he really believed half of what I ultimately told him, he would have been compelled to have investigated the subject himself. But he was atrophied, insensate to spiritual presence, and was "a member of his priesthood" pledged to tradition.

Another good man, a Canon, on whom I expended a whole afternoon of earnest endeavour to interest him in the truth of "This Spiritualism," was even less complacent. He listened, or pretended to. Anyhow, I told him all I knew at the time at my disposal, and we prayed together: and that was that. There was no issue, no opinion, nothing to indicate that he had heard a word. The only result, so far as I know, was a confession across a luncheon table, to another minister, that he couldn't "make anything of it." Well, I knew that was his state of mind when I left him. He could

not get away from the cold hand of tradition : he was far too much of the ecclesiastic to be easily influenced by a layman. Yet, in moving among Churchmen, one cannot help realising that most of them—I speak of the laity—are really anxious to verify the truth of this religious belief in a Heaven and a Hereafter. They would like to have Spiritualism as part of their Church belief. But the general attitude of the Church through the ages has invested Death in such a mould of horror that the idea of "the return of the dead" makes them "the creeps, as one Churchwoman put it to me to-day. Frankly, as a Churchman, I must confess that there is too much of the grave about Church teachings, and many tombstones about the path to her doors. The physical body is the stern reality with most Church people, while creeds and learned exhortations from the pulpits, among people 'the resurrection of the Body' is just what it is, idealise it as they may. Unless you are a Spiritualist, you cannot visualise spirit as apart from the physical. Any good Churchman would fly the thought of such a presence, although he mouths that word in all his creeds. And yet, such is the slow percolation of spiritual truth through all minds, most Churchmen want to believe that the body is just a suit of clothes we put off and have done with for ever at death. Churchmen want to be assured that there is a real conscious, active "you," which goes about its spiritual business of living on the plane of spirit ; not a legend of clouds and harps, not a phantom of fear repenting its past life, not a sleeping inanity waiting the day of judgment. All that kind of thing is done with. Few formulate such beliefs. But the Churchman wants a substitute for all these "Church traditions" he no longer believes in. Consequently, although he may deferentially acquiesce in the judgment of his vicar, and aver publicly that there is nothing in "This Spiritualism," yet he is ever keeping a corner of his eye open to possible truths, and he hopes—yes, secretly hopes—that the Church will before long incorporate this more plausible account of death and the hereafter in her teachings.

Will the junction between the new and the old revelation ever be effected ? Personally, I pray that the day may soon come when Spirit Presence, as I understand it, will be a part of the Church belief. I know no better setting for spirit than the sacred precincts of an old church, where we can sense the presence of our "dead" as a living, throbbing reality as we kneel in prayer. I often do so. And not all the priestly jargon or fearful indifference which others may lightly put upon me can detract from the reality of that presence. I say emphatically that if only the Church could grasp the fundamentals of this great truth of Spiritualism, she would enter into a new lease of life. She would fill her house to overflowing, and all the present deadly apathy which perplexes her would vanish. She would not want a new this or a new that to resuscitate her past glory : she would discover in truth a Risen Christ and his Spirit Kingdom as a daily miracle of presence. But there would need to be such an abandonment of all that she at present holds so dear, of vanities and self laudations, that only His power and His glory can eliminate in His effort to save. The surges of such evil, the sanctifying presence, is to be found in "This Spiritualism."

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A Backward Glance.

By W. H. EVANS.

A LITTLE WHILE since a friend sent me a book to look over, and it has afforded me some little pleasure and given rise to many reflections. I have wondered as I read some of it whether our claim to be so far progressed is really valid. This book is a 13th edition, published in 1814, one hundred and fifteen years ago, and in the custom of that time bears a lengthy title. It is "A Sketch of The Denominations of the Christian World ; to which is prefixed an Outline of Atheism, Deism, Theophilanthropism, Judaism, and Mahometanism, with a chronological table of the leading events of Ecclesiastical History, from the Birth of Christ to the present time. By John Evans, A.M., Master of a Seminary for a limited number of Pupils. Pullin's Row, Islington. Thirteenth Edition, corrected and enlarged, with an Essay on the Bible, List of the Bible and Missionary Societies, etc., with Remarks." There are more etc.'s, but this rather formidable list of contents as title is enough.

John Evans, the author—God rest his soul ; I wonder if by any chance a drop of his blood flows in my veins—was a very broad-minded and tolerant man. In his address to the Right Honourable Lord Erskine with which the book opens, he declares the object of the book is "to demolish the insidious wall of partition, to cut off the occasion of theological hostility, and invite Christians in general to associate for the more extensive propagation of their common faith. While there exist so many opposite opinions, the several denominations will often act separately ; but surely to a heart capable of admiring the generous spirit of the Gospel, it must be far more gratifying to enter into the scenes in which all can conscientiously act together, and quit the dark confined alleys of a party, for the open, healthful, and cheerful plains of Genuine Catholicism." To which I respond with a hearty Amen, and commend it to that section of the Spiritualist movement which prides itself upon attaining unity by the Modernist methods of the inquisition. In this address he quotes the then Archbishop of Canterbury thus : "The sacred writings are allowed by all Protestants to be the great standard of religious doctrine, but the interpretation is liable to error, and that uniformity of religious belief was not to be expected, so variously constituted were the minds of men, and consequently religious coercion was not only absurd and impolitic, but for all good purposes impracticable." Our author declares "this is worthy of a Christian prelate, and creditable to the venerable establishment over which he has the honour to preside." He rejoices that the Lollards Tower is only a memory, that the dungeon and the stake are relics of besotted ignorance and anti-Christian bigotry, and with the eye of faith sees the Sun of Righteousness rising over the nations and healing all their antagonisms. To read these sentiments of so long ago is heartening, until I discover that in our own movement "the insidious partition of sectarianism" is becoming manifest, and that in some districts platform workers are limited to affiliated churches only, and not allowed to dispense the word of the spirit to those outside the fold. Remembering this, with the sentiments of my namesake of long ago before me, I bow my head in shame. There are those still busy selling the pass that leads to freedom and larger life, and they call themselves Spiritualists.

When I turn to the list of contents in this book I find our author has thrown his net wide. Here, besides many well-known sects, are such names as Quakers, Shakers and Jummers, Hutchinsonians, Haldamites and Johnsonians, Sublansarians and Supralapsarians, Fifth Monarchy Men, Free Thinking Christians and Millenarians, Brownists, Paedobaptists, and Baptists General and Particular, Muggletonians, Swedenborgians and Sandemanians, Destruc-tionists, Philadelphian Universalists and Sabbatarians. These and several other sects are dealt with, fairly and impartially, without condemnation, but with the object of telling how they originated and what they stand for. Many of these names suggest a psychic origin, and we at least can see in them an effort on the part of the spirit people to

arouse attention. They have now succeeded, and I pray that the mantle of John Evans, A.M., may fall upon those in your movement who, suffering from a mental squint, think the way of coercion is the way of progress.

Watchers at the Gate.

By JAMES ADAMS.

IT was in August last year that a lady medium visiting our town attended our church services, and at one of these she explained to one of our leaders, a man getting on in years, that she was instructed from the spirit side to tell him he was being called to establish a circle for rescue work.

Now, we knew, as most Spiritualists know, that this work is one which many experienced investigators advise others to leave to those higher entities whose loving task it is. We are told of the great risks involved; of undesirable spirits taking control, with dreadful results.

Well, we listened to the call, and very detailed instructions were given us relative to the formation of the circle, even the names of those who were to be invited to join, and the necessity of abstention from sitting in other circles unless such circle was for propaganda purposes. The greatest emphasis was put upon the assurance of our absolute protection from any evil effects, and reverence of the highest order enjoined.

Anyhow, we commenced our sittings. We call it "Watching at the Gate." We find the gate in a humble artisan's kitchen. The children are by this time in bed. The light is subdued. The day is Monday, the hour eight o'clock. At first we sat at a table, and our lady medium first sat with us. Soon evidence of spirit presence was given. It proved to be one who in earth life had been a monk in the Roman Catholic church. He gave us the name of "Hope," and arranged that a certain peculiar movement of the table would assure us at the opening of the circle that it was he, and no other, present with us.

The monk controlling our medium gave us splendid evidence of his great spirituality and humility, assuring us that we were entering upon the highest kind of service we could possibly render. He told us that whilst very often we should be surrounded by companies of darkened spirits, there would unfailingly be a mighty band of powerful co-operators enclosing us, who would be able, under every circumstance, to maintain our perfect safety.

Since then we have "watched at the gate." The table has been dispensed with as too cumbersome for increasing work. We open with singing and prayer, then one of our number is controlled by one of the holy band who have called us to work with them. We know them by name, each having and displaying their own peculiar personality. From a purely observational point of view it is very enlightening to witness these different characteristics. For a time at first came an old monk, the leader of a band of spirits who in earth life had held the same belief, but who in spirit life had become enlightened and made progress, and then had requested permission to go down to help others.

This old man, his very voice trembling with emotion, tells us of the dreadful state of those they endeavour to help, and proceeds to give us names which one of our number at once writes down, people whom we promise faithfully to remember and pray for each day.

Sometimes he will stop for a few seconds and say "My friends, there are those coming who desire to disturb this gathering. I must now leave you in order that another of greater power may take my place." The medium shows a little physical movement, assumes a very different expression, then a stern voice (such a contrast to the old monk) warns these invisible disturbers not to advance another step. "Stand back," he orders. In a moment he explains to us the cause of this interruption, and assures us of our perfect safety, many a time giving us quite vivid scenes of what is happening, but ever reminding us of the material help our services afford. Our new control then calls on those who desire help to give their names, so we

have as many as twelve or fourteen given us each week.

Some of these names would awaken remembrance in the public mind of people who figured in our police records, convicted of great crimes, but it is not our desire to have them recalled by our revealing them. All Spiritualists easily understand why.

One of our most interesting controls is a Chinese, who has won our great esteem and affection. He gives us his name as "Loo Chang Loo." He tells us he was a "wash-man" in one of our English cities. He went out into the dark, was helped, and now works in the dark to bring his brothers and sisters to the light. Many strange names of Chinese people are in our books, and have been coupled with our Western nationalities for God's help and blessing.

Two weeks ago one, a recently rescued soul, was committed, under supervision, to take control for a few moments to thank us personally for the help we had been enabled to give to him. Many make good; others fall back, only to make again a fresh endeavour to gain the light and peace.

Our spirit helpers deplore the fact that so few circles as ours are established, and ask us to pray that soon many more bands of "watchers at the gate" shall be called to help in this wonderful work, but the condition is absolute consecration and great earnestness in faithful adherence to all the conditions imposed.

Annual Convention of London District Council.

THREE large and enthusiastic audiences gathered in the Memorial Hall, Farringdon Street, London, on Thursday, May 16th, to celebrate the 28th Annual Convention of the London District Council of the S.N.U., an organization representing more than forty Spiritualist churches.

At the morning session Mr. Hennen Swaffer spoke on the relationship of inspiration to Spiritualism. The Chairman (Mr. Maurice Barbanell) reminded the audience of the valuable service Mr. Swaffer had rendered Spiritualism in his fearless advocacy. Through it he had won considerable sympathy for the cause from the press, especially from new papers which had formerly been hostile.

Mr. Swaffer quoted from letters sent him by leading literary personalities, assuring him, in response to an enquiry, that much of their best work was done under inspiration. Nearly all the writers confessed their inability to trace their inspiration to its source; a few, however, attributing it to spirit aid.

The lecturer contended that the best explanation to be found in Spiritualism, and appeared to regard it as evidence of unconscious mediumship.

He regarded mediumship as an invaluable and beneficial modifying force in science and religion. Even the critics of Spiritualism had recourse to mediums for material on which they based their theories. "Whenever I go into psychical research circles I find the medium is a Spiritualist."

Towards the conclusion of his remarks Mr. Swaffer departed from his subject to tilt at the exploitation of mediumistic powers, and at the establishment of certain organisations for the express purpose of doing business in the name of Spiritualism. He was particularly severe in his remarks about one healer, for whose success he said himself been largely responsible, but from whom he severed his connection as soon as he discovered that the main object became the making of money.

Mr. Swaffer expressed his belief that efforts to obtain the repeal of the Witchcraft Acts were doomed to failure, as advocated that their retention was a safeguard against frauds. Movements had always been most effective when suffering from persecution, and apparently when Spiritualism is given fairplay he thinks it will be in danger of declining in real power and service.

Nor did he agree with purchasing of our own church. In these he intimated there would be a sense of authority and perhaps opulence which would not be beneficial to the

est in Spiritualism. These outspoken comments were frequently applauded.

The lecturer's remarks on inspiration struck a somewhat new and interesting note at these conferences, and his quotations from communications sent him by various notable authors, supported his contention that Spiritualists should concentrate on facts to support their conclusions.

The large Memorial Hall was filled in the afternoon to hear Mrs. Estelle Roberts give a remarkable demonstration of clairvoyance. All her descriptions were supported with numerous items of a veridical character, leaving no room for doubt as to the identity of the persons she described. Names were obtained by the medium with facility, and her demonstrations must rank among the best that have been given on these occasions.

In the evening at 7 p.m. the large hall was again filled to hear Mrs. Barbara McKenzie, Principal of the British College of Psychic Science, Mr. Hannen Swaffer, and Mr. Horace Leaf, F.R.G.S., Mr. Whitmarsh (President of the London District Council, presiding.

In introducing the speakers the Chairman said that they were fortunate in having so excellent an array of talent, and that he was sure that their remarks could not fail to inspire those who were anxious to see the great truth of spirit return spread among mankind.

Mr. Swaffer referred to the famous lines of Shakespeare that had just been rendered with ability and conviction by Miss Margery Ella. People were deeply concerned with the place from whence Shakespeare mistakenly had said no one returned. For the sake of mankind Spiritualism must be broadcasted, as it would remove fear and give guidance to the highest conduct. Already it had rendered great service and aroused immense interest in most influential quarters. It was a common thing for notable people to speak to him upon the subject with sympathy and belief. Not long ago a famous singer approached him at an important social gathering, requesting him to convert her husband! Mr. Swaffer again referred to the political situation, and closed his remarks with a lofty appeal for all Spiritualists fearlessly to advocate their knowledge as the best way to impel mankind to make life here as beautiful as possible.

Mr. Horace Leaf, was introduced by the Chairman as one of the most widely travelled Spiritualists, stating that he had been requested to say something about his recent tour as a medium and lecturer through the United States of America and Canada.

Mr. Leaf explained that his position was unique. One of his most pleasant duties in America had been to convey, as fraternal delegate of the Spiritualists' National Union of Great Britain the friendly greeting of British Spiritualists to their American cousins. He had been invited to address several State Conferences in the United States and had been requested to convey, in the name of various American State Associations, their fraternal greetings to the Spiritualists of the British Isles. The big gathering he was then addressing gave him an excellent opportunity of carrying out the wishes of their Canadian and American friends.

Spiritualism in America was very similarly situated to Spiritualism in England, facing much the same kind of problems and the same kind of critics. Nevertheless, its influence was great. He had had ample opportunity to see how his teachings had permeated various Christian bodies, whether they did not know the source from whence came their inspiration, or denied it. Some of the most popular Christian preachers were teaching Spiritualism pure and simple so far as the nature of the next life was concerned. It was the same in regard to their ethical teachings. The old illogical theological notions of redemption had been replaced by the more just and commonsense belief of Spiritualists that individuals are self-responsible and can alone win spiritual merit.

Mr. Leaf referred to his experiences among the Mormons, showing how they appreciated the scientific evidence for survival as it gave credence to the experiences of their founder Joseph Smith. Here was a note of warning. It seemed clear to the informed Spiritualist that the best explanation of this remarkable man's supernormal experi-

ences was mediumship, but owing to religious prejudice it became side-tracked.

The speaker counselled all present, when investigating Spiritualism, to do so fearlessly, and as far as possible without religious bias, judging the manifestations in a commonsense way, without regard to tradition or supposed religious authority. "Don't tell the invisible communicators who they are; listen to what they say, notice what they do, and judge accordingly." Otherwise the serious mistake may be made of calling spirits devils or angels, or accusing them of being the sub-consciousness of the medium or someone else.

In America as elsewhere Spiritualism was teaching religion without trying to create a fear complex. It was a difficult task, as most people had been affected by prevailing religious notions when children, and fear had become a habit of their mind. Spiritualism had shown that the realm of the spiritual is as legitimate a field of enquiry as any other research.

Mrs. Hewat McKenzie struck a lofty spiritual note. After referring to her long association with Spiritualism in its religious as well as in its scientific aspect, she had come to the conclusion that it was a subject which should be approached with the greatest care. It was as possible for a person to come to grief through it as to gain much benefit from it. We should always be on our guard to see that only its benefits should be attained, making us better men and women.

Among the services Spiritualism had rendered was the revealing of the effects of thoughts and feelings on this world long after those responsible for them had passed away. In illustration of this she described an experience she had had as representative of the British College of Psychic Science in connection with a strangely haunted house. By psychical means they had discovered that influences going back hundreds of years had filled the place with a force which was a danger to its inhabitants. The dreadful happenings which had given rise to such baneful influences would be eliminated if people knew the facts connected with Spiritualism and psychic science.

The importance of self-control would become more apparent and the better side of human nature developed. This would confer benefit all round, for this world needs more than anything else noble-minded men and women.

Since Spiritualism has given so much to the churches, it has a right to claim the best in the churches. We can claim to be the followers of Christ, who taught peace on earth, goodwill to men. He had instructed his followers to go into all the world and preach the word to all the people. This was not a message of a crucified saviour, but of a resurrected man.

The Chairman's concluding remarks ended a most successful evening, during which Miss Hilda Tiffin rendered a beautiful solo.

BUILD THE IMPERISHABLE.

The following extract is from an account by himself of a great worker on the material plane:—

"Every man must have the word 'finis' written after his career, some men upon their tombstones, others upon their living hearts. As I grow older, it seems to me that individual men do not matter; they are but the spades with which the trench is dug. Nothing matters but the trench! Therefore, it behoves every man so to dig, that when finis is written upon his career, no unskilful or malicious hand can destroy the work he has done. The highest achievement of man is to create the imperishable—and by the imperishable I mean so to have laboured that the age will have learned from him; the evolution of his particular work or art shall have taken a forward step which cannot be retraced. You may write 'finis' to such a man, but it is only a word."

This should have a strong appeal to all Spiritualists who work for the cause and try to spread God's great truth. It offers great encouragement to all who read it. May all spades dig the trench skillfully, so that it may endure for time and eternity. —A. K. VENNING.

Florizei von Reuter at Glasgow.

FLORIZEL VON REUTER, the renowned violinist, who has also attained eminence as a psychic researcher, occupied the platform of the Glasgow Association on Sunday, May 19th. He was *en route* from Iceland after a concert tour, during which he had also lectured on psychic subjects and collected some interesting matter regarding our subject in Iceland. His morning lecture was on "Some Psychic Experiences in Iceland." Iceland is apparently about the most enlightened country in the world in its attitude towards Spiritualism, though Einar Hjorleifson, the Icelandic novenist, now in his 76th year, to whose efforts this attitude is largely due, remembers the time when he was hooted in the streets of Reykjavik, the capital, for having proclaimed himself a Spiritualist. Now theologians and lawyers, merchants and doctors, including the head of a lunatic asylum, openly avow Spiritualism, and are enthusiastic psychic students. A leading divine, Dr. Haraldur Nielson, has written several books on the subject, which have been translated into several languages. He died some two years ago, having given up his church and devoted the latter years of his life to ministering to the leper colony. Since his passing he has given numerous proofs of his survival, among them his appearance as an "extra" on a photo got at Crewe by his son-in-law, whose identity was quite unknown to Mr. Hope. Mediumship seems fairly common, though the organisations interested in it seem to be of the psychic research rather than the Spiritualist order. None of them seem to be separate religious bodies such as we know here.

One young woman medium has considerable reputation for diagnosing and treating disease; another, a bedridden girl, has a form of clairvoyance which enables her to describe correctly and in detail distant scenes, such as foreign cities, which she has never seen normally.

Students of nature sprites will be interested in a personal experience of von Reuter's. A young Icelandic girl declared that she saw with him four little smooth-faced gnomes, dressed in bright colours, and about a foot high. When he lectured they sat and listened gravely, while at his concerts they danced in a ring. They appeared to remain in his aura, consequently when one day, looking out of a window, she saw one of them alone, she immediately wondered how he had got adrift from his comrades, but the appearance of von Reuter a few steps behind, with the other three in attendance, cleared it up. An attempt was made to photograph these sprites. All the customary procedure of psychic photography was observed; the girl declared she saw the gnomes, two perched on each shoulder of the musician, and apparently keenly interested, but nothing abnormal appeared on the prints. The girl affirmed, however, that she could see them on the negative. This, if it be the case, opens up a new problem in photography. The girl accompanied the musician on board on his departure, to see if the gnomes went with him. Apparently they did, and her "Farewell, little ones," coupled with her obvious sincerity and her reputation for truthfulness, made it hard to believe that she was only playing a comedy to attract attention to herself.

By means of an apparatus similar to a Ouija board Mrs. von Reuter, who accompanied her son, got many evidential communications during their tour. Among these was a message from Dr. Nielson to his widow. Considering the difficulties the Icelandic language presents to strangers, the absence of certain necessary characters on the Ouija board, and the further difficulties due to the custom of children being known by their father's Christian name, with the word son or daughter added in place of a family surname, the evidential value of the messages must have been added to by the greatly decreased possibility of subconscious influence by the medium which these conditions involve.

The subject of the evening lecture was "A Remarkable Case of Spirit Identity." A short reading—a message received in automatic writing through the lecturer's own hand from Carmen Sylva, the deceased Queen of Roumania—prefaced the address. The case concerned two

sisters, Hattie and Florence, known in early life to von Reuter, but with little communication taking place over long periods of years. Hattie died in California her sister was unconsonate. Messages commenced through the von Reuter's, in Europe, and over one hundred separate facts which could not be known to the two have come through and been accepted by Florence others as abounding convincing proof of Hattie's survival.

The lecture concluded with descriptions by Hattie of life on the other side, similar to those received from communicators, but with the added interest arising from her having proved her identity. These communications will form the subject matter of a book by von Reuter, "Consoling Angel," to be published shortly.

On Monday evening a very fine violin recital was given by Herr von Reuter, the programme including pieces fitting for the highest degree of musical ability in the nation. Miss Walker, a member of the Association, accompanied several of the pieces on the piano in an excellent manner.—J. B. McL.

MR. A. VOUT PETERS IN FINLAND.

I AM once again in Finland, for I left here in February and I promised to return, as there is such a great demand for my work in other cities. My journey from final Sweden was one I shall never forget, the Baltic Sea frozen over. An ice breaker preceded our ship, cutting through the thick ice. The cold was terrible, and the wind was keen, but a warm welcome awaited me in Stockholm. From Sweden I stayed a few days in Copenhagen, had two meetings with Mr. Jensen's Society, and home-bound for a few days. Then back here again, to work principally in parts of the country where no meetings have been held before. I have been in the south-east in Kotka, then there to Kuopio, and am now in the town of Jyväskylä. Perhaps some readers of your paper are from one of these cities, and will recognise the names. Everywhere we go our message is received with joy, and many ask us to tell. A book has been compiled from my work here in the U.S. entitled in English "Do the Dead Live?" and my editor and manager, who accompanies me, leaves leading the trams and public places. Our book sells, and so our work goes on. Our editor called me a globe-trotter, and I am. One of the most wonderful things is everywhere we go, how we find help. As at home, all classes are working together. For example, at Kotka our landlady would take money for our food. She said it was a pleasure to us in her home. At another place the Chief of Police is very kind and friendly to us. In Finland the medium is a rogue and vagabond, but is a free person. Here in the city the friend who is arranging the work is a fireman's locomotive engine. These friends are mostly members of the Theosophical Society. All are working against materialism. I am well and happy in my work. I do not know when I shall return, as my friends want me to extend my tour right north of Finland. Greetings to all readers of our paper."

ALFRED VOUT PETERS.

THE GEMS OF LIFE.

THE gems of life are to be found in the inner temple. See here the ruby, flashing with passion for justice to the wrong. See there the green emerald, giving forth sympathy, and Nature clothing the tree with green leaves to please and rest the mind. Behold the diamond, sparkling with varying colours, as the sun shines upon the water fountain, that ye may drink freely of the water of life. Also the pearls of great price. These are the sacrifices must be made. Look again, and behold the sapphire, true blue of sincerity of purpose, the healer of disease. Shining forth is the amethyst, a cloak of purple, the spiritual protection. They are the gems of untold wealth, which are pure gold, not in terms of money, but of service and of bringing a spiritual reward. These are yours—to have, to hold, and to give.—EVA C. DEAN.

The Passing Hour.

A SURVEY AND SOME REFLECTIONS

By DAVID GOW.

More than one moral could be drawn from the reception given to Sir Arthur and Lady Conan Doyle on their return from South Africa. The meeting to welcome them at the Queen's Gate Hall, South Kensington on Thursday evening, April 23rd, was largely attended and enthusiastic, and it was held under the auspices of the London Spiritualist Alliance, in co-operation with the British College of Psychical Science, the Marylebone Spiritualist Association, the London District Council of the S.N.U., the Spiritualist Community Services, and the W. T. Stead Bureau. This marked another step towards that unity of aim and harmony of method for which so many of us have long aspired. An amalgamation has been talked of, but that is plainly impracticable at present, for reasons sufficiently apparent, but it is a great thing that the spirit of co-operation should be manifested in a substantial way, as in the previous meeting at the same hall to welcome Mr. and Mrs. T. H. Pierson, of the American Society for Psychical Research, in which not only the London Spiritualist Alliance, but the English Society for Psychical Research, the British College of Psychical Science, and the National Laboratory for Psychical Research took a combined part.

These are very hopeful signs, even though one recognises that there are still wide differences of view to be ultimately reconciled and brought into focus.

At present it seems a Utopian idea to expect the various groups and societies to be drawn together by the common recognition of a spiritual universe. It is apparently altogether too large a proposition, and yet it is the only one which, being fundamental to Spiritualism, is comprehensive enough to take in all groups and schools in any way related to that subject--using the term "Spiritualism," of course, in its larger sense. It is the essential idea, and only by concentration upon it can we individually walk undisturbed by the seething and turbulent activities about us in which there is much conflict on matters which, when closely examined, are seen to be relatively unimportant.

Many of the discords--perhaps most of them--arise out of personal ambitions and antagonisms. We may regret this: but it is plain that they are inevitable in the present infantile stage of human growth. They will never be abolished--they will only change their forms. Envy will become emulation, competitive strife will become lively and organised activity; in short, the energy now manifested in crude forms will be turned into higher channels of expression.

"Humanity does not need reforming: it only requires rounding out and developing." That remark by a wise spirit teacher put the whole question into a sentence.

Meanwhile, the Spiritualist movement is being shaped and directed by many wise minds in the unseen world, and the evidences of it are abundant to those who can see a little below the surface.

To many of us the next step forward is in the direction of science. It has indeed been said that when official science has once recognised the reality of psychic phenomena, the worst of the fighting will be over. People who are scornful of religious teaching and that great volume of undisciplined emotionalism of which so much of Spiritualism consists--these people will listen to science, and accept its authority as final. It may well be so. Certainly along this line results have been and are being achieved in a quiet way without clamour and drum-beating. The greatest work is always that which is done in silence, and anyone who has had a long experience of Spiritualism in its deeper aspects will know that a loud publicity is often ill-considered, occasionally premature and in some instances actually mischievous. It may be of temporary value to "stunts" and fads and political and commercial nostrums. But Spiritualism is a great ideal; it moves in its own majestic fashion, bringing about those changes for which we seem

of ourselves to labour in vain, although our efforts must always be part of the power at work.

Book Review.

"CHRISTIAN SCIENCE VERSUS PLAGIARISM." 48 pp. Paper London: A. A. Beauchamp, Victoria House, Southampton Row, N.W.1.

We have read this pamphlet dealing with the methods of Mrs. Mary Baker Eddy with very mixed feelings. It is never pleasant to see the followers of any particular faith disputing amongst themselves. At the same time, we are glad that there is at least a considerable body of Christian Scientists who recognise facts which have long been well known. The pamphlet deals with Mrs. Eddy's debt to Dr. P. P. Quimby, and shows that both her practices and theory were learned from him. It further shows that in her books and her statements to the Christian Science Churches she has been guilty of stealing phrases, sentences and paragraphs from Carlyle, Ruskin, Amiel, Blair, and others. Many of these facts, together with something of her early history as a Spiritualist medium, have been well known for many years, and have been insisted on time and again in *THE TWO WORLDS*. There is much in Mrs. Eddy's teaching which is admirable. The chief criticism which we offer concerning Christian Science is that it is certainly not Christian, and is decidedly unscientific, but we are glad to know at last that her own church is convinced that there is not a single feature of originality about her teaching or her practice.

SPIRITUALISM ON CLAPHAM COMMON.

THE London District Council of the S.N.U. commenced their open-air propaganda meetings on Clapham Common on Sunday, May 26th. Mr. M. Barbanell was the speaker, the chair being taken by Mr. E. Tyler. Mr. Barbanell opened the meeting by remarking that having a chat about Spiritualism on Clapham Common was quite a diversion from politics. He claimed that Spiritualism solved all the problems of humanity. All human beings having conscious lives survived the incident called death through the operation of a perfect natural law. Nearly all religions claimed that, but it was left for Spiritualism to prove it. In answer to several questions from the materialistic school of thought, he asserted that mind was not material and that it dominated all matter, also that the brain was only the instrument through which the mind operated. In his usual clever manner he nonplussed all his opponents. Mr. Barbanell always attracts a huge crowd on Clapham Common, and we hope to have him again. We should like more of these open-air meetings in London. They give the man in the crowd a chance to know what Spiritualism really is, instead of the biased view we get from the ordinary press.

LOVE IS LIFE.

Love is life, and the absence of love is death.

It is as impossible for the soul of man to grow and develop without love as it is for a flower to come to perfection without sunlight.

The men and women who love, and whose love is expressed in service to their fellows, are the ones who really live, in spite of the many difficulties they may experience in their purely material existence.

Without love, life is vain and purposeless, and its true meaning is lost.

Love is the unifying factor between God and the individual, for where love is there is God also, for God is love.

V. MAY COTTRELL.

Do not be despondent of service rendered. Man forgets so soon, but the record of such is in higher hands than ours.

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FRIDAY, MAY 31, 1929.

The Political Situation.

THE following has been circularised to all S.N.U. churches:—

We have to report the following as the official position which has resulted from our Parliamentary campaign:—

(1) The LIBERALS have promised to set up a Committee of Inquiry to investigate all the disabilities under which Spiritualists suffer; to give us a voice in the appointment of such Committee, and its terms of reference, and they promise to legislate in accordance with the findings of that Committee.

(2) The LABOUR PARTY have given us no official pledge whatever, but several of its leaders (including Mr. Ramsay MacDonald) have admitted our disabilities, and promise sympathetic consideration.

(3) The CONSERVATIVES do not admit that we suffer under any disabilities whatever, but state that if we will prepare a Bill defining mediumship, laying down rules for its regulation, and stating the immunities we desire, they will give it careful consideration. This seems to us to be a grudging recognition of our disabilities since it is difficult to remedy a defect until you admit its existence.

We hope every church has taken the trouble to find out the opinions of the candidates for its locality and, provided such local candidates are favourable to our cause, regard should be given to the definite pledge of the Liberal Party.

ARTHUR CONAN DOYLE,

Hon. Pres. I.S.F. and S.N.U.

ERNEST W. OATEN, I.S.F.

ERNEST A. KEELING, S.N.U.

GEO. F. BERRY, Gen. Sec.

How oft we weary of the ingratitude of man. God never forgets. We sow, and the reaping is sure.

WHAT hypocrisy one finds in the commercial world. Is man becoming too polished to express himself aright?

BARRY NATIONAL SPIRITUALIST CHURCH.—On a recent Saturday and Sunday we were delighted to receive a visit from Mr. and Mrs. Barbanell, of London. On Saturday evening an open-air meeting was held on King Square, with Mr. A. E. Taylor as chairman, when Mr. Barbanell gave a rousing address on "Spiritualism and what it stands for," to a large and interested audience, and afterwards replied to numerous questions. On Sunday Mr. Barbanell conducted special services morning and evening at the church, Buttrills Road, and dealt with questions in a manner highly satisfactory to the large audiences. Our members feel greatly indebted to Mr. Barbanell for his kindness, and we feel sure that much good will accrue.—E. J. P.

An Historic Seance.

"Now, when the day of Pentecost was fully come, they were all with one accord in one place."

DURING the past week Christendom has been celebrating the Whitsuntide Festival, and thousands of congregations have been giving thanks for a revelation of power which came to a faithful band of worshippers years ago.

The story of Pentecost can never be forgotten by Spiritualists. A little body of men and women gathered from all ranks of society (peasants, fishermen, and the ordinary man in the street) assembled together in a little upper room to pay their tribute to the memory of one who had recently passed through the gates of death. It certainly sounds like a Spiritualist meeting. It was a Spiritualist meeting. There was little of form or ceremony or sacrament, but the unifying bond of a mutual love for the departed, and desire to get in touch with a spiritual world; in their minds desire all discussion and quibbling was hushed. They were "with one accord in one place," and for them the gates were opened, and there appeared materialised lights (tongues, as of fire), which sat on the heads of each of them, and they were filled with the spirit, and began to speak the spirit gave them utterance.

It would be possible to duplicate such phenomena in a thousand upper chambers in Britain to-day, and there may be thousands of Spiritualists who have seen such materialised lights, and who have heard men speak as if they gave them utterance. The mighty rushing wind, too, which accompanied the phenomenon is a familiar feature of seance rooms, and, as a matter of fact, the only people in the world to-day who are keeping alive the methods and practices of the early church are the Spiritualists.

It is surprising that millions of people who give service to the sanctity of such a scene smile with incredulity when they are told of similar incidents happening to them in the experience of well-known Spiritualists. Creed-bound dogmatists shake their heads and talk about "doctrines of devils" and "bands of evil spirits," and those who testify to such happenings are accused of all sorts of folly and infamy. But that is just what happened when the early disciples—those ancient rugged Spiritualists—had to defend themselves against charges of debauchery, evil spirits, necromancy, etc. The same charges are levelled against Spiritualists to-day. How true it is that history repeats itself. It would be amusing, were it not sad, that many who profess to believe the story of Pentecost place themselves to-day in the same position as the critics who nearly two thousand years ago denounced the faithful.

To the Christian churches the Whitsuntide Festival symbolises an event which occurred once, and which is celebrated by an annual festival. To the present-day Spiritualist it symbolises an everlasting effect and an eternal law. Nay, more! It does not pertain to one particular day in the year. There is no reason why there should not be 365 Whitsundays in every year, for it is still true that where the faithful few are gathered together in one accord the spirit world still breaks through and manifests its existence in much the same way as it did in those long-past days. And why should it not be so? God's hand is not shortened. He is the same yesterday, to-day and forever, and the revelations which He gave to the faithful in times past can be extended to the faithful in every country of the world, for God's laws know little of times or seasons or races of peoples. His laws are enduring, and He is the changeless one.

It is folly to imagine that New Testament times were special times. They only became special times by reason of the "special attainment" of those who met for a special object, and if the same conditions are observed to-day the same results will undoubtedly follow. The spirit world has not lost its power. The hand of the Lord is not shortened. His word endureth forever, and His laws are eternally operative. It is for us to prepare ourselves physically, mentally, and spiritually to be the recipients of these phenomenal outpourings of spiritual power, and thus bring

ourselves into line with those simple folk whose experiences have been handed down to us in history.

Those of our dear ones who have passed through the veil are as anxious to communicate with us as their great leader was to communicate with his faithful followers, and his knowledge of psychic law was greater than ours; we can only say that ignorance is a disability which can be overcome by study, by development, and by striving.

CURRENT TOPICS.

CONGRATULATIONS TO Sir Arthur Conan DOYLE on his attainment of three score years and ten. Sir Arthur's vigour and enthusiasm put many younger men to shame. After concluding a South African tour of many thousand miles, from Cape Town to Kenya, he entered into the Parliamentary Campaign with such vigour that the leaders of all parties have been compelled to recognise some of the disabilities under which Spiritualists are suffering. Blessed with a strong constitution and an optimistic spirit, Sir Arthur is convinced that his natural physical powers are often reinforced from another side of life, and we trust that he will long be spared to plead not only the cause of Spiritualists and Spiritualism, but the cause especially of the spirit people.

THE POLITICAL SITUATION. By the time this issue of THE TWO WORLDS is in the hands of our readers the Parliamentary Campaign will be over. It has been a "whirlwind" conflict, and we believe has laid a foundation for those reforms which are essential to enable Spiritualists to take an equal place with others in the scientific and religious life of the country. We have to thank the hundreds of Spiritualists who have approached the various candidates and laid our claims before them. There now comes the work of tabulating lists of those members of the new Parliament who have definitely promised us their support. This will be a work which will take some weeks, as it embraces thousands of letters. Will readers who have received written replies from M.P.'s pledging their support, kindly forward those letters (or copies of them) to Mr. G. F. Barn, S.N.U. Office, 162, London Road, Manchester, in order that the lists may be as complete as possible. The new Parliament will not be able to say that it is not aware of the handicaps under which we labour, and steps must be taken immediately to consult those M.P.'s who have promised us their support, with a view to definite action.

ROMAN CATHOLIC CATHOLICISM. DR. DOWNEY (Archbishop of Liverpool), at a recent demonstration at the Opera House, made the statement that "for a Catholic to listen to a Spiritualist was like a young man listening to a tipster. The Spiritualist was a sort of tipster for the next world." "Leave them all alone," he advised. "All that the people of the present day knew of the next world had been revealed to us long ago." The Archbishop is evidently familiar with sporting procedure. It is, of course, true that the Roman Church, equally with all others, exists for the purpose of guiding the human race in their journey to the next world, and it is quite usual for tipsters to advise the general public to patronise "the old firm." We are largely in agreement with the Archbishop as to the unwisdom of listening to what others say. The Spiritualistic method is quite another one. It does not matter very much what any of the churches say about the next world. The true source of information is the people who live there, and since it has been found possible to get inside information, the Archbishop may soon find his position as a professional religious tipster a decayed industry.

A CASE IN POINT. WHEN we started our investigations into Spiritualism, we carefully avoided mediums and Spiritualists, and endeavoured in our own home to get into direct contact with the spirit people. This was accomplished within

a few weeks by persistent effort, and since then we have had little use for the various churches who talk about our future place of abode in the light of revelations received by a semi-primitive people in semi-primitive times. A trusted guide may be useful to a blind man, but the individual who has developed his sense of sight and sees the new Jerusalem in the distance can dispense both with dog and stick.

A NEWSPAPER STUNT. "THE SUNDAY CHRONICLE" for May 26th contained an article by its Special Correspondent, which professes to describe a seance held in New York at the home of Mr. Charles Squire. We are told that "the medium was an amateur from London, and was evidently a very obliging fellow, for when one of the guests suggested that they might ask Nero in, he willingly agreed to do his best." Then we are told pandemonium reigned. The table went over with a bang, and sounds were heard, suggesting that someone was banging on the walls. Several vases and other articles were smashed. There may or may not be a basis in fact for the statements made, but the whole story rests upon the popular fallacy that Spiritualists and mediums can call up spirits. Even the most ignorant Spiritualist knows better. We are afraid the medium must have been very much of an amateur, and the host very "local" in his Spiritualism, if such a thing was ever attempted. The whole story may be excellent as a newspaper stunt, but it rests not upon Spiritualistic facts so much as upon popular fallacies. It is the sort of thing which the man totally ignorant of Spiritualism might think would take place.

ANCIENT MEDIUMSHIP.

IN "The New New Guinea" (Hutchinson & Co.) Beatrice Grimshaw says of the images of four dragons kept in the temples by the natives: "It is extremely difficult to get at the meaning or use of these images, as the natives are very shy of talking about them, and take refuge in obvious lies if too closely pressed. This much is known, that they are in use as oracles, being consulted before the natives go out to hunt. The Governor questioned our guide through an interpreter, and was told that the Ukiaravi tribe had consulted their images before going out to chase the white man some months before, and that the images had told them they would have bad luck, but they had gone all the same. They themselves had always consulted their images before going out to hunt wild pig, in order to know what success they would have. Of course, they never hunted anything but pig; it was only the bad people of Ukiaravi who hunted man (self-righteously). How did the images answer? By tilting on their feet so many raps for yes, so many for no, the guide informed us." (Spirit rapping of the good old pattern among the Puravi cannibals!) Whether the authoress knows much about Spiritualism does not appear, but the book is very brightly and amusingly written, and is worth reading.—A. K. VENNING.

If thy mind fail thee, do not climb at all.—QUEEN ELIZABETH.

LIFE has been shattered on other than a battlefield. Loss of hope, of trust, of love, of joy and peace is worse than loss of life.

JUSTICE.—This subject needs some consideration. What is just to one may not seem so to another. Justice should always be tempered with mercy. That is God's way, yet how often is it rendered severely such as in the death sentence. Every year some soul is torn from its body by such severe justice, and plunged into darkness from which it cannot emerge for a very long time. Every such soul suffers thus because justice was not tempered with mercy. If this had been done the offender would have been able to repent of his crime. Each time such sentence is carried out there is one more darkened soul living in agony.

—TRUTH BEARER.

A Study of Katherine Cecil Thurston's "John Chilcote, M.P."

By W. GEO. WHEELER, I.P.L.

THIS fascinating psychological story reveals various types of mind, manifested under the influence of ambition, affected by the sense of fear, and when brain and body and mind alike fall under the mysterious influence of drugs. It portrays John Chilcote, M.P., and his double, John Loder. Chilcote is wealthy and distinguished. He should be a great man in the State. He has a clever and charming wife, who would like to nerve him on to success. He commenced well. His father was a success, and opened a way for his son. Chilcote entered Parliament without any great effort: the hand of one of its ablest statesmen was outstretched to advance his interests; the kindly finger of destiny seemed to beckon him on; his marriage in a political circle was a brilliant one. He himself was not wanting in brains. He, however, lacked strength of character, concentration of mind, and consecration to the highest service; failed to thoroughly grip himself mentally; fell into a dangerous and demoralising habit of taking drugs. The taking of the tabloids was always injurious; acted at first as a sort of tonic, but not of a lasting nature, and eventually subsided, leaving him feebler in body and mind. His increasing dose of necessity tends to further undermine his health, mentally, morally and physically. The drug habit, like the drink habit, may eat its way into the system, until the brain refuses to act in a concentrated fashion—thus it was with Chilcote. He lied to hide his crime; he declared it the eternal drudgery of work, resulting in nerves.

It so happens, soon after a sitting of the House, he manages to walk into a dense fog, when, by an accident, or through carelessness due to mental wanderings, he collides unpleasantly with a stranger. They converse in the darkness, become friendly. The stranger puts a match to Chilcote's cigarette, in the light of which they perceive each other's face. They are almost flabbergasted in that each resembles the other to an extraordinary degree—the same physiognomical peculiarities; dressed alike they might pass each for the other. Yet no two are exactly alike. John Loder, the stranger, was poor in pocket, but strong in mind, a man with great self-control, a clear and vigorous brain; unfortunate in a material sense, but ever true to himself. Loder had travelled, was thoroughly posted up in foreign affairs, moved in the realm of literature, was interested in men and the movements of the time, yet in the public eye was absolutely unknown. These two men—Loder and Chilcote—were alike, yet not alike. There was the same physical size and height, colouring of skin, harmony of features, but a decided mental difference. Loder's remark need not be strongly emphasised: "Nature can't be eternally original; she must dry up sometimes, and when she gets a good model, why shouldn't she use it twice?"

To the student of human nature there are frequently striking resemblances, which, however, in closest detail reveal at least slight variations. Mind action and control affect the features, and when John Chilcote and John Loder eventually play the same personality, the inner life acting so differently, the changed mental characteristics, were to the very keen eye perceivable.

These two men strike a bargain, each in a way to help the other. In the words of Loder: "You propose that for a consideration of money I should trade on the likeness between us—become your dummy when you are otherwise engaged?". Chilcote, victim of the drug habit, finds himself almost "past the stage when one may calculate." He has a distinguished position to keep up, social duties to perform, a reputation for brain power and possibility to maintain; yet he can no longer concentrate and keep a sustained influence. Loder has his face and form, but with a well-regulated and powerful mind. Loder is the man.

Fate seems to favour the plan. Chilcote is prepared to make sacrifice and changes. He will change his secretary and his man servant. He will keep himself out of the way, or pass as Loder the unknown and unimportant. His wife is the chief difficulty. It happened, however, that the union

had not been successful; each had their own set of 200 they rarely met. When they did it was more or less to silence gossip.

Loder ably plays his part. The cultured environment is not altogether new to him. It is his by right of his days. He is never awkward or out of harmony, though occasionally driven to silence and chance through Chilcote's forgetfulness as to details. He remembers his liabilities, but avoids his vice. Eve, Chilcote's wife, a beautiful and interesting woman, abounding in goods and judgment. She had long known her husband as a man of moods, extremely changeable and given to the drug habit. He had only thought to deceive her. Eve was glad to cover the new Chilcote. The changed personamity did not at first dawn on her, but she perceived the mental change. She probably thought of her husband as for brief periods displaying the characteristics and mentality of their married days.

Eve is delightful, always natural, genuinely pure and long sundering, wise and tactful. A leader in the political realm, moving in the world of politics, a kinswoman and friend of one of the greatest statesmen of the period, is naturally ambitious for her husband. She pathetically holds on, hoping against hope, waiting if by chance come a response to her judicious advancements. In like she perceives the true Chilcote.

The Government is in danger on its foreign policy. Chilcote is a distinguished member of the opposition. A coming statesman is favourable to his advancement. It is the hour of opportunity. Eve knows it, and uses influence. The man she appeals to is the new Chilcote. She naturally thinks she has caught her husband at best. The Government trouble arises out of the interference of Russia in the border risings against the Peruvian Government. Loder is well up in knowledge of these countries. He believes that Russia in aiding the Peruvian Government is the more aiding herself. He thinks this move is against British interests. The British Government must display a stronger policy. Loder as Chilcote is a man for the occasion. He makes a great speech and the Government is defeated.

Chilcote returns to his place from time to time, although mentally imperfect; but eventually he kills himself. The constant drug habit, is found dead in Loder's room. Eve comes to know the truth, and in Loder she finds true manhood she can appreciate and love.

WE understand that the All Souls' Spiritual Club at Richmond is closing down, and its developing class will be transferred to the Spiritualist Congregation at Creswell Road, Twickenham, from June 1st.

TAMING THE MIND.—You will only tame the mind by trying to think calmly. The mind is liable to rush to conclusions. Therefore, it is very necessary to reflect and think calmly. Always do as the old saying has it: "Think twice before you leap," by which we mean, tame the mind to think quietly before acting.—**TRUTH BEARER.**

TOWARDS ETERNITY.—Day by day you are journeying hither, making your home by your actions and thoughts. You will understand how important it is that all you should be used in paving your road with goodness. Only by this means can you enjoy your life here. Evil words and thoughts land you in a darkened sphere, where the reasons easily understood, you will not wish to be. Try to remember these few words, and act accordingly. You should spend eternity after this life is over.—**TRUTH BEARER.**

MAKING GODS.—How many make gods of one or another. Some make pleasure their god, others sin after gold, others after something that they think the greatest thing to obtain. No one will succeed in making a god greater than the God of all that exists. Some obtain their desire, and in so doing they find disappointment. The God of gods still remains the same throughout all time and eternity. Ever remember to only serve God day by day, then you will find happiness such as no service will give. Try to do this, and win God's wondrous good and faithful servant.—**TRUTH BEARER.**

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MONDAY, at 3 and 8, MRS. JACKSON.
WEDNESDAY, 3 & 8, MRS. BROADHURST.
SUNDAY, JUNE 9TH, MISS WALLWORK.

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TUESDAY, at 8-15, MRS. WOLFFENDALE.
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SATURDAY, at 8-15, OPEN CIRCLE.
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LYCEUM.
AT 6-30 and 8, MRS. WILMOTT.

MONDAY, at 3, MRS. EATON.
AT 8, OPEN CIRCLE.

TUESDAY, at 8, MR. F. W. ARSTALL.
WEDNESDAY, at 8, MEMBERS' CLASS.
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SUNDAY JUNE 2ND, at 3 and 6-30,
MRS. PETZ, S.N.U.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, JUNE 2ND, at 7,
MISS J. PROUD,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. F. LANE,
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, JUNE 2ND, at 11 and 6-30,
MRS. GRACE COOKE.
THURSDAY, at 8, MRS. MAUNDER.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, JUNE 2ND, at 6-30,
MRS. FLORENCE KINGSTON,
Address and Clairvoyance.
SUNDAY, JUNE 9TH, MRS. K. S. JARMAN

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JUNE 2ND, at 11 and 6-30,
MRS. BUTTERWORTH.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. MEURIG MORRIS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JUNE 2ND, at 6-30,
MR. OSBORNE.
CIRCLE follows Service.
MONDAY, at 3, MRS. GEORGE.
WEDNESDAY, at 8, MRS. GOODE.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, JUNE 2ND, at 11,
MR. BERNARD LElliOTT.
At 3, LYCEUM.
At 6-30, MR. BOLTON.
MONDAY, at 3, MISS L. THOMAS.
THURSDAY, at 8, MRS. S. D. KENT,
Clairvoyance.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritual Church,
78, ROMAN ROAD, IN CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JUNE 2ND, at 7, MR. JOHN
WHITE, Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, JUNE 9TH, at 7, MRS. YORKE.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SATURDAY, JUNE 1ST, at 7-30, HEAL-

ING CIRCLE and PSYCHOMETRY.

SUNDAY, JUNE 2ND, at 11, CIRCLE.
At 6-30, MISS RUTH GOLDSMITH,
Address and Clairvoyance.

SUNDAY, JUNE 9TH, MRS. S. A. JONES.

Bounds Green Christian Spiritualist
Church,

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, JUNE 2ND, at 6-30,
REV. GEORGE NASH,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green
Spiritualist Church,

PRINCE'S HALL, GREEN LANES,

PALMER'S GREEN.

SUNDAY, JUNE 2ND, at 11,
MR. J. J. POLLARD.
At 7, MR. VOUT PETERS.
WEDNESDAY, at 8, MRS. MAUNDER,
at Shaftesbury Hall; adjoining Bowes
Park Station.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, JUNE 2ND, at 11-15, SERVICE.
At 3, LYCEUM.

MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, JUNE 9TH, MISS L. GEORGE.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, JUNE 2ND, at 11, SERVICE.
At 6-30, MRS. REDFERN.

At 55, STATION ROAD.
MONDAY, at 2-15, LADIES' CIRCLE.
WEDNESDAY, at 7-30, MR. BOSISTO.

SUNDAY, JUNE 9TH, MRS. FILMORE.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, MAY 31ST, at 7-30, MRS.
CLEMENTS.

SUNDAY, JUNE 2ND, at 7, MISS V.
THORNDICK.

FRIDAY, JUNE 7TH, at 7-30, MR. H.
BODDINGTON.

SUNDAY, JUNE 9, at 7; MRS. EDWARDS.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, JUNE 2ND, at 11 and 6-45,
BROTHER JOHN.

WEDNESDAY, at 8, MRS. HOLLOWAY,
Psychometry.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD
CRICKLEWOOD, N.W.2.

SUNDAY, JUNE 2ND, at 6-30,
MRS. NELLIE HARRINGTON.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. V. REDFERN, Clairvoyance.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church
ST. LUKE'S ROAD (Adjoining Reg.
Club), HIGH ST., CLAPHAM, S.W.

SUNDAY, JUNE 2ND, at 11, OPENED
At 3, LYCEUM. At 6-45
MRS. DE BEAUREPAIRE,
Address and Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, JUNE 9TH, MRS. F. T.

Crouch End Spiritualist Soc.
FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, JUNE 2ND, at 7,
MRS. BAXTER.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL.
At 8, MR. H. WRIGHT.

Croydon National Spiritualist Church
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, JUNE 2ND, at 3, LYCEUM.
At 6-30, MR. FRANK WHITMIRE,
Address.
SUNDAY, JUNE 9TH, REV. VALE OME.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, JUNE 2ND, at 11-15,
MRS. GODFREY.
At 3, LYCEUM.
At 7, MRS. FRANCES LEVETT.

WEDNESDAY, at 8, MR. D. SERLE.
SUNDAY, JUNE 9TH, MRS. H. V. PROUD.

East London Spiritualist Association
EARLHAM HALL, E.7.

JUNE 2.—MRS. LAWS.
JUNE 9.—MR. KAHL.
JUNE 16.—MR. SEWELL.
JUNE 23.—Address and Clairvoyance.
JUNE 30.—MISS GOLDSMITH.

The Fellowship of Spiritualists
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop)

SUNDAY, JUNE 2ND, at 7, THE TEACHERS.
THURSDAY, at 3 and 8, THE TEACHERS.
SUNDAY, JUNE 9TH, MRS. A. GOLD.

Finchley Spiritual Mission
FERNBANK HALL, GRAVEL HILL
CHURCH END, FINCHLEY, N.3 (TAXI
and Buses to "Queen's Head")

SUNDAY, JUNE 2ND, at 7,
MADAME BISHOP ANDERSON,
Address and Clairvoyance.
THURSDAY, at 8, REV. GEORGE NASH,
Address and Clairvoyance.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, JUNE 2ND, at 6-30,
MR. H. BRYCESON & MRS. H. SELL.
At 8, PUBLIC CIRCLE.

SUNDAY, JUNE 9TH, MISS M. BARBER.

SUNDAY, JUNE 16TH, MRS. E. GRADY.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, SE.23.

SUNDAY, JUNE 2ND, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MISS EVA CLARKE.

TUESDAY, at 8, MRS. REDFERN,
7, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, JUNE 2ND, at 7, DR. VANSTONE.

CIRCLE. At 8, LYCEUM.

THURSDAY, at 8, MISS MARY MILLS.

SUNDAY, JUNE 9TH, MR. GEO.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMBURST ROAD, N.

SUNDAY, JUNE 2ND, at 3, LYCEUM.
7, MRS. BEAUMONT SIGALL.
MONDAY, at 3, MRS. PRINCE.
AT 8, MRS. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
TUESDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
FRIDAY, JUNE 9TH, MRS. G. ELLIOTT.

Hackney Independent Lyceum Church
11 HEMBURY ROAD, HACKNEY Downs
Gateway in Downs Park Road on
left.)

SUNDAY, JUNE 2ND, at 3, LYCEUM.
At 6.30, Mrs. HART, Address and
Clairvoyance.
OPEN CIRCLE held after Service.
TUESDAY, at 8, OPEN NIGHT. Dis-
sion: Healing Circle. After-meeting
FRIDAY, JUNE 9TH, MRS. RAYFIELD.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, JUNE 2ND, at 3, LYCEUM.
At 7, MRS. MARY CROWDER.
WEDNESDAY, at 3, PSYCHOMETRY.
TUESDAY, at 8, MRS. CROXFORD.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists
Mission,
SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, JUNE 2ND, at 11, SERVICE.
At 7, MRS. PRINCE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. CHESTERMAN,
Flower Readings.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, JUNE 2ND, at 6.30,
MRS. WORLTHINGTON, Address.
WEDNESDAY, at 8, MRS. FILMORE,
Clairvoyance.
SUNDAY, JUNE 9TH, MR. R.
BODDINGTON.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, JUNE 2ND, at 6.45,
ALDERMAN DAVIS.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
8, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, JUNE 2ND, at 6.45,
MR. BURTONSHAW.
WEDNESDAY, at 3, LADIES GUILD;
MRS. KENT. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, SW.4.

SUNDAY, JUNE 2ND, at 6.45,
MR. EDMUND SPENCER,
Address and Clairvoyance.
TUESDAY, at 7.45, MRS. ALICE GREGG,
Psychometry.
SUNDAY, JUNE 9TH, MISS F. DAUNTON.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, JUNE 2ND, at 6.30,
MISS ALICE GREGG.
MONDAY, at 8, in Small Hall,
MRS. H. BETTS.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 2ND, at 7,
MR. A. NICKELS (Luton).
THURSDAY, at 3, MRS. E. NEVILLE.
FRIDAY, at 8, MISS FILMORE.
SUNDAY, JUNE 9TH, at 7, MRS. EDEY.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 2ND, at 11, HEALING
SERVICE. At 3, LYCEUM.
At 6.30, MRS. CLEMENTS,
Address and Clairvoyance.
WEDNESDAY, at 7.30, MRS. TUFFNELL,
Address and Psychometry.
FRIDAY, at 7.45, HEALING and
MEMBERS' CIRCLE.
SUNDAY, JUNE 9TH, MISS M. MILLS

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, JUNE 2ND, at 11.15, CIRCLE.
At 2.15, LYCEUM.
At 6.30, MISS LILIAN GEORGE.
MONDAY, at 3, LADIES' OWN,
To be Appointed.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, MRS. H. J. KING
(Miss Smedley), Flower Readings.

Little Ilford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E.

SATURDAY, JUNE 1ST, at 7.45, WHIST
SOCIAL. 1/-.
SUNDAY, JUNE 2ND, at 7, MRS. C.
YOUNG.
MONDAY, at 3, MRS. M. CROWDER.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. NUTLAND.
THURSDAY, at 3.30, INVESTIGATION
CIRCLE, MISS DYKE.
SATURDAY, JUNE 8TH, WHIST SOCIAL.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, JUNE 2ND, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6.30, MRS. PODMORE.
THURSDAY, at 3, SERVICE. At 8,
MRS. E. CLEMENTS.
SUNDAY, JUNE 9TH, MR. P. SMYTH

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

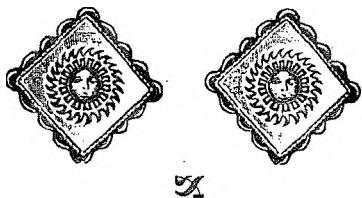
SUNDAY, JUNE 2ND, at 7, MR. S.
FOSTER, Address and Clairvoyance.
THURSDAY, at 8.15, MRS. E. EDEY,
Address and Clairvoyance.
SUNDAY, JUNE 9TH, at 7, MRS. MARY
CLEMPSON, Address and Clairvoyance.

HEALING CIRCLE: TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, JUNE 2ND, at 11, FORWARD
MOVEMENT.
At 3, LYCEUM OPEN SESSION.
At 6.30, MR. ERNEST MEADS.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MISS WARD.
THURSDAY, at 8, MRS. STEBBINGS.
SATURDAY, at 7, LYCEUM CONCERT.
SUNDAY, JUNE 9TH, MISS L. WHITE.

The International Spiritualists' Badge.



The Council of the International
Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
official emblem

The Sunflower Badge.

This has been used in the United
States for many years and is worn
already by thousands of Spiritualists.

The SUNFLOWER (which always turns
its face towards the light) forms the
centre of the design, and is engraved
with a human face, and is super-
imposed on a white banner and sur-
rounded with a deckle border signifying
the human race.

The design may be obtained as a
screw-in Stud or as a Brooch, in
gilt and enamel at

1/6 post free. 1/6 post free.

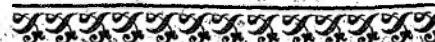
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The Badge is also produced in larger
sizes and varying forms, of which
particulars will be published later.



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SOCIETY ADVERTISEMENTS.



SUNDAY, JUNE 2ND, at 7, MR. JOHN F. KAHL and Miss L. MANTLE.
 WEDNESDAY, JUNE 5TH, at 7-30, MRS. W. MARTIN.
 After Circles at close of service.
 MONDAY, at 7-45, HEALING, MR. C. A. RICHARDS.
 TUESDAY, at 7-45, DEVELOPING under Mrs. R. BILLETT.
 WEDNESDAY, at 3, HEALING MRS. M. STEBBING.
 THURSDAY, at 7-45, DEVELOPING under Mrs. M. STEBBING.
 SATURDAY, at 7-15, HOME CIRCLE with well-known Mediums.
 TRANSFIGURATION once a month.

Shepherd's Bush Spiritualist Society, 73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JUNE 2ND, at 11, OPEN CIRCLE.
 At 6-30, MR. R. H. STURDY. Address and Clairvoyance.
 THURSDAY, at 8, OPEN CIRCLE.

Streatham Christian Spiritualist Church, MADEIRA HALL, MADEIRA ROAD, STREATHAM (opp. Streatham Station).

SUNDAY, JUNE 2ND, at 11, CIRCLE. At 3, HEALING CIRCLE.
 At 6-30, MRS. JARMAN, Address and Clairvoyance.
 MONDAY, at 3, MRS. EVANS, Ladies' Meeting.
 WEDNESDAY, at 8, Miss L. THOMAS, Address and Clairvoyance.
 SUNDAY, JUNE 9TH, MR. ALLSOPP.

Burbiton Christian Spiritualist Church, MAPLE ROAD, SURBITON.

SUNDAY, JUNE 2ND, at 11-15, LYCEUM. At 8, MR. ETHERIDGE, Address and Clairvoyance.
 At 6-30, MRS. BALMER.
 WEDNESDAY, at 3, PSYCHOMETRY. At 7-30, ALDERMAN D. J. DAVIS.

The Church of the Spirit, 24A, CHURCH ROAD, CROYDON.

SUNDAY, JUNE 2ND, at 11, MR. PERCY O. SCHOLEY.
 At 6-30, MR. G. LLOYD WILLIAMS.
 WEDNESDAY, at 8, MR. P. SCHOLEY, Address and Clairvoyance.

Walthamstow Spiritualist Lyceum Church, THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JUNE 2ND, at 7, MR. SERJEANT, Address and Clairvoyance.
 Lyceum Sunday School at 3.
 WEDNESDAY, at 3, LADIES' MEETING.
 THURSDAY, 7 to 8, HEALING.
 8 to 9-30, DEVELOPING CLASS.
 SUNDAY, JUNE 9TH, MISS JOAN PROUD, Address and Clairvoyance.

West Ealing Spiritualist Church, HESSEL ROAD.

SUNDAY, JUNE 2ND, at 6-45, MR. MARESCO MARISINI and MRS. BROOKMAN, Address and Clairvoyance.
 WEDNESDAY, at 7-45, MRS. CALWAY, Address and Clairvoyance.

MASSAGE & HEALING.—NURSE DINNING visits or receives patients for treatment by appointment only. Terms, pay what you can afford. Write Nurse DINNING, 63, Ranelagh Road, Victoria, London, S.W.1.

SOCIETY ADVERTISEMENTS.

Wood Green Christian Spiritualist Church, BRADLEY HALL, BRADLEY ROAD, STATION ROAD.

SUNDAY, JUNE 2ND, at 11-15. SERVICE. At 7, MRS. MEURIG MORRIS.
 WEDNESDAY, at 8, REV. J. J. WELCH. LYCEUM every SUNDAY, at 3.

Jewish Spiritualist Centre, 75, HANBURY ST., COMMERCIAL ST., E.1.

MONDAY, JUNE 3RD, at 8-30. Clairvoyance by MRS. GRAY.
 THURSDAY, JUNE 6TH, at 8-30, OPEN CIRCLE.

London Psychic Educational Centre, 17, ASHMORE GROVE, BRIXTON, S.W.2. Nos. 37 and 45 Buses. Clapham Common Tube and Clapham Road Stations, five mins. walk.

SUNDAYS, 11-15 prompt, **Speakers' Training Class**. MR. H. BODDINGTON, Conductor.

TUESDAYS, at 8, **Psychic Development Fridays**, at 8, **Clairvoyant Demonstrations**, MRS. ANNIE BODDINGTON. Postal Correspondence Course.

BIRTHS, MARRIAGES AND TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows:—20 words, 2/- Every additional 5 words, 4d. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

ROBINSON THORNBERRY, late of Blackburn, passed away suddenly, aged 70, on May 10th, at 9, Hebdon Avenue, Blackpool, S.S. Remains were interred at Burnley Cemetery. Service conducted by Mr. Maxfield, of Blackpool.

NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

MISS R. WARD, Speaker. Psychometrist, Clairvoyant, has a few open dates for 1929-30.—49, Union Road, Leytonstone, E.11.

MRS. N. WILBY, 835, Ashton Old Road, Openshaw, Manchester, regrets that she must cancel all dates for this year owing to illness, and thanks all who have sent letters of sympathy.

STREATHAM CHRISTIAN SPIRITUALIST CHURCH, MADEIRA HALL, MADEIRA ROAD.—MRS. L. STRACCHINO, 14, MANNERS STREET, YORK ROAD, S.E.1.

Mr. HORACE LEAF holds an "At Home" every Wednesday at 3. Public Developing Class every Friday at 8. Psychic Development a speciality. Private and class tuition. Particulars on application.—41, WESTBOURNE GARDENS, BAYSWATER, LONDON, W.2. Phone: Park 6099.

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Two WORLDS OFFICE, MANCHESTER.

THE Eastbourne Spiritualist Society will gladly welcome any assistance from mediums and speakers who may be visiting the town.—Apply to MR. ARTHUR PARKS, 3, Clarence Road, Eastbourne.

Miscellaneous Advertisements NOT DISPLAYED.

Prospective Announcements, Speakers' Open Daili Wanted, For Sale, To Let:—20 Words, 2/-, Every additional 5 Words, 4d.

CHARLES A. SIMPSON, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment 29, Queen's Gate, Kensington, S.W.1.

DRAWING ROOM SERVICE, 15, Samm Road, near Clapham North Tube Station, London, S.W.4. Mrs. CLA IRWIN, the well-known Medium, give Clairvoyance and Psychometry every Sunday at 7.

MISS B. D. MANSFIELD, Trance Medium, holds an Open Circle every Wednesday and Friday at 8. Also open dates for 1929-30.—4, Westmoor Street, Ebury Bridge, Victoria, S.W.1.

MRS. B. HAMILTON holds Public Developing Classes every Wednesday and Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry. At 69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

MRS. LILLY, East End Healer. Miraculous cures. Trance diagnosis by spirit doctor. By appointment at 11, Rothschilds Buildings, Commercial St., E.1. Fees very moderate.

MRS. PIKE holds Developing Class Mondays, 3-15 and 8. Service, Wednesday evening, 8. First Sunday, every month, morning circle, 11. Evening service, 7-18, Lime Grove, Shepherd's Bush, W.12., side entrance.

MR. ROBERT DAVIES, D.N.U., holds an "At Home" every Tuesday at 8 p.m. Wednesdays, 3 and 8 p.m. Beech House, 83, Cleveland Road, Dellaunay's Road, Higher Crumpsall, Manchester.

MR. WATSON, the Healer (control "YARA"), receives patients daily by appointment at 140, Regents Park Rd., N.W.1. Phone: Primrose Hill 0772.

MRS. MOSS. Developing Circle, Mondays at 8. Demonstrations, Thursday at 7-30 and Fridays at 3.—38, Tytheron Road, Tufnell Park, N.19. Phone: North 3394.

MRS. WILLIAM EDWARDS, Clairvoyante, Psychometriste. Psychometry Fridays at 3: Open Developing Circle Fridays at 8. "At Home," Tuesdays 3 to 5.—5, Champion Grove, Dern Hill, S.E.5.

RONALD BRAILEY, Clairvoyant. Daily 11 to 6. Tuesdays and Fridays, 8 p.m. 90, Sunny Gardens. Bus 605 Golden Green. Phone: Flendon 1888.

THE GUILD OF SPIRITUAL HEALERS LTD. (Dr. Lascelles Healers). Open daily, 10 a.m. to 9 p.m. Saturdays and Sundays excepted.—"The Seeker," 29, Queen's Gate, South Kensington, London, S.W.7.

SPEAKERS' OPEN DATES.

MR. E. LUND, 751, Romford Lodge, Manor Park, E.12., the well-known Speaker and Healer, is now open to accept a limited number of engagements in London radius Sundays only.

The National Spiritualist

The Official Organ of the SPIRITUALISTS' NATIONAL UNION LTD.

A Monthly Journal devoted to the claims of Organised Spiritualism. SINGLE COPIES, 2/-.

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Our New Pamphlet List sent post free on receipt of post card.

THE COLEEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, JUNE 1ST, at 8, Madame M. RICKARD, Psychometry.

SUNDAY, JUNE 2ND, at 7, Mr. JOHN G. MOORE, Address. Mrs. CORNWALL, Clairvoyance. After Circle.

MONDAYS, at 8, PSYCHIC DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

SATURDAY, JUNE 8TH, Mrs. F. MOTE. SUNDAY, JUNE 9TH, Mr. and Mrs. W. F. BILLETT.

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JUNE 17TH to 23RD, Mr. TOM QUINN, Direct Voice. By appointment.

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